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RELIGIOUS.

DR. COGSWELL ON FAMILY RELIGION.

We proceed, Secondly, to point out the time for ance of Family Religion, and the du-

nded to "pray without ceasing," prayer and so, the spirit of these texts of Scripture may be applied in a very great degree, to family prayer. This then, should be frequent. The Psalmist, in addressing God, says, "Every day will I praise thee;" "I daily perform my vows;"—"I cry unto thee daily." And the Saviour has taught us to pray daily, in his prescribed form of prayer unto his disciples. "After this manner," says he, "pray ye: Our Father, who art in heaven!—give us this day our daily bread." Prayer, therefore, is to be offered, day by day. And the mode of expression proves, that the prayer here intended so to be described by the service of These seasons are pointed out by the and evening.

anterial succession of day and night. They occur at suitable intervals, and terminate, alternately, repose and labor. At the opening and closing ry revolving day, families are convened, the world around them is still, and every thing is fa-rorable to devotion. As we rise from our beds, the objects of God's care, and the monunents of iss mercy, how suitable that our hearts should asankful acknowledgements to Him, who ed, and protected us during the defenceless sustained, and protected as during the detection of the night, and who gave refreshing sleep to our eyes, and grateful slumbers to our eyelids!

We should, also, commit ourselves, for the day, to i, who watches over all, and implore support, ection, guidance, and success in all our law-indertakings. And, as the day should begin, should end with prayer. How proper in tranuil silent evening, the pleasures, cares, and toils if the day all passed, to acknowledge, with grati-dude, the arm which has sustained us in our weak-less, the wisdom, which has guided us amid all ers, and the goodness which has supplied our ning wants!—to confess and bewail our sins to supplicate pardon and the blessilent watches of the night, to the care of ps! How reasonable, it is, then, that we seek him, who "turneth the shadow of into the morning, and maketh the day dark th night!"—that the family altar should blaze the morning and evening offerings, and that articlt devotion should kindle the flame!

In accordance with reason, the Scriptures demate morning and evening, as the proper sea-as for family devotion. Under the Mosaic dis-nsation, morning and evening sacrifices were ed with prayer. To this, unthe Psalmist refers, when he says, prayer be set forth before Thee as in-his was the morning offering) and "the ifting up of my hands as the evening sacrifice." ointed duty of the Levites, under the to stand, morning and evening, and thank raise God. Job offered morning sacrifices for his family. David says, " My voice shalt Thou in the morning, O Lord! in the morning will unto Thee. It is a good thing to the Lord, and to sing praises Most High! to show forth thy andness in the morning, and thy faithful ss every night." And he resolves, "Evening d morning, will I pray and cry aloud." Daniel ayed at the time of the evening sacrifice. Af-the dispensation of Moses was abrogated, and e Christian dispensation was introduced, the all sacrifice, which was morning and everas still observed. The apostles and primi-ristians were daily in the temple, praising the times, at which they assembled. To stated seasons, Paul alluded in his directions pray always;"—to "pray without ceasing:" o "offer the sacrifice of prayer continually!", it fully appears to be the indispensable duvery hands to charge a state of the sacrifice. ssing God. The third and ninth hours

yer, morning and evening. to family prayers, should be the of the Scriptures. This duty has been y neglected. And this is one great rea-ignorance on divine subjects, and impieed so alarmingly, in the present gene-t was not so in the days of our fathers. the Bible was read morning and evening, en a seed was trained up to serve God.— That the soul be without knowledge, it is not Previously to reading the Script may be well to offer a short prayer, that open our eyes, that we might beout of his law" and that he id enable us to "receives" ith meekness, the affed word, which is \$\frac{\pi}{2}\cdot\text{to save our souls."} Scriptures should be read in course, that regy in reading may be maintained, and that mily, from day to day, may know what por-f Scripture is to be read. In reading the intures, we should consider ourselves as holdoference with the Divine Being. Herein ire after God and his will; and he himself and his will to us. The pracof reading the Bible will be found uses it creates a respect for the word of God, res the mind for devotional exercises, edifies ians, and may be the means of converting

Psalmody is the natural language of the heart, as was practised in the days of the primitive , and in the days of our pious forefathers. the voice of rejoicing and salvation in song the tabernacles of the righteous. Sing-praises of the Lord is a pleasing and usereligious worship, and the most proper grace in their hearts to the Lord."— and Silas prayed, and sang praises to God, they alone worshipped together in prison, by worship must be defective, where holy dy is altogether neglected. Pleasant, there-

Archbishop Tillotson, who was no enthusiast in

of family worship. President Edwards the younger, justly observes:—"As it is the command of God, that all should sing, so all should make conscience of learning to sing, as it is a thing, that cannot be decently performed at all without learning. Those, therefore, where there is no natural inability, who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." Let those who are wilfully dumb in God's praises duly consider this observation. God's praises duly consider this observation.

Religious instruction is a part of Family Reli-

Religious instruction is a part of Family Religion proper to be attended to, morning and evening, especially on the Sabbath. Every master of a family should set his house in order, and be in it what a preacher is in the pulpit. He should give instruction respecting the doctrines, duties, graces, and ordinances of the gospel. The israelites were expressly required to instruct their families. "These words, which I command thee, saith the Lord, shall be in thy heart, and thou shalt teach them diligently unto the children and thouse." teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house and when thou walkest by the way, and whe thou liest down, and when thou risest up." The were commanded to teach their children particu larly the nature and design of the Passover. And David in the seventy-eighth Psaim, considers it the duty of parents to eartheir children, from generation to generation, the wonderful works of God. Elsewhere, they are commanded to "bring God. Elsewhere, they are commanded to "bring up their children in the nurture and admonition of the Lord," and to "train them up (catechise them) in the way they should go." In the religious education of children, it is not only important, that they should be taught to read the Bible, but they should commit to memory the most important portions of it, such as the Lord's Prayer, the Ten Commandments, some of the Psalus of David, and passages respecting the birth, life and death of Christ; and that they may be assisted clearly to understand its doctrines and duties, they should be taught catechisms, containing the fundamenbe taught catechisms, containing the fundamental principles of our holy religion, accompanied with Scripture proofs. Catechetical instruction is profitable, as it gives just and precise definitions of sacred truth, which the memory can easily retain, and which may serve as a basis, on which to raise the superstructure of divine knowledge.— The pious Mr. Baxter said some years before his death, that he "esteemed catechising to be so necessary and useful, that he would be contented to spend the remaining part of his life in that work, though he should do nothing else." Too much exertion cannot be made to life in that work, though he should do nothing else." Too much exertion cannot be made to instil into the minds of the rising generation, the

truths of Christianity. It was a true observation of Calvin, "If we would have the church flourish, we must begin in the good instruction of children." we must begin in the good instruction of children."

Speaking of the low state of religion in the
English Church in his day, Bishop Beveridge in
his "Private thoughts," remarks; "This," (meaning the neglect of catechetical instruction,)
"therefore, being the great cause of that shameful decay of the Christian religion, that is so visible among us, we can never expect to see it repaired, unless the great duty of catechising be revived, and the laws that are made about it, be
strickly observed all the kingdom even as most strictly observed all the kingdom over-as most certainly they ought to be, not only as they are the laws both of the Church and the State, unde which we live, but likewise for that they are grounded upon the word of God Himself, who exadmonition" (the catechising, or putting of them in mind,) " of the Lord," In reciting catechisms, children should be taught never to repeat them in such a manner as bespeaks an unconsciousness of their holy nature. They should too, be taught

them with explanatory remarks and illustration sing upon the provisions we receive and to ex-press sentiments of gratitude to Him upon their reception is reasonable, becoming, and according to Scripture. It is as proper thus to acknowledge God at one meal as another; and it should be done at every formal refreshment, whether in the morning at noon, or in the evening. And uniformity, in this practice, is very desirable. Grace at meals is practised, more or less, in most nations. Even the heathen it is said, make libations to their gods at their refreshments. Our blessed Saviour and His disciples, when they are, gave thanks, or bles-sed the provisions, that is, prayed for a blessing to attend them. Paul when in the perils of the deep, attend them. Paul when in the perils of the deep, asked a blessing on the food, before he, and those who were with him, partook of it. And saith God, "Ye shall eat in plenty and be satisfied and praise the name of the Lord your God;—when thou hast eaten, and art full, then thou shalt bless the Lord thy God." Says the apostle, "God created meats to be received with thanksgiving of them, which believe and know the truth. For them, which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

SIGNS OF INCREASING IN GOOD WORKS [From the German of Zollikofer.]

It is a sixth sign of our growth in good works when we do them without any visible good results, and without suffering ourselves to be discouraged from their performance; when we are willing and ready to make for virtue and duty every sacrifice they demand, and even to find that satisfaction in such offerings, which others feel in satisfaction in such one-rings, when others reed in the enjoyment of those privileges which are con-nected with righteousness. This is the highest human virtue. This was the virtue of Jesus, our Guide and Foreruner. Nothing so sustained, strengthened, and animated him as the approbation of his own heart and the approbation of God his heavenly Father. He labored almost continu ally without any apparent blessing-found open opposition and obstacles in his course; he passed opposition and obsectors in this context, the passed his life in a continual self-denial; he gave over to his disciples and followers the whole harvest of what he had cultivated and sown, nor did he on and of expressing thanks. The Most High wing the constitution of our nature, has a with less zeal and fidelity, but continued in good works as assiduously and steadfastly as if every may affect the heart, and elevate the its. Hence the apostle exhorts Christia "teach and admonish one another in 5 and hymns, and spiritual songs, singing grace in their hearts to the Lord."—
and Silas prayed, and sang praises to God, the state of the sand silas prayed, and sang praises to God, the state of the sand silas prayed, and sang praises to God, the sand silas prayed, and sang praises to God, the sand silas prayed, and sang praises to God, the sand silas prayed, and sang praises to God, the sand silas prayed in the sand silas praye the sacrifice of many necessaries and enjoyments; if the patriot, whose noble views and devotion are aking up, both in sentiment and practice, in a good measure to this subject. And, as reliances in its true spirit and lustre, no abating assiduity continue to labor in cultivating advances in its true spirit and lustre, no litthe singing of sacred song will prevail in mily devotion. Let it not be said, that most family devotion. Let it not be said, that most family devotion. Let it not be said, that most family devotion. Let it not so wing, generally, to a defect in education it in natural powers, but to a defect in education is natural powers, but to a defect in education is natural powers, but to a defect in education is natural powers, but to a defect in education is natural powers, but to a defect in education is natural powers, but to a defect in education is natural powers, but to a defect in education is natural powers, but to a defect in education is natural powers, but to a defect in education is not provided and developed and provided and developed in the minds and hearts of their children, however long they may have desired in vain to taste of the fruits of their labor; if the Christian, among the most corrupt men, where no one seems to respect or follow his example, where the most graph is not provided and developed and the minds and hearts of their labor; if the Christian, among the most corrupt men, where no one seems to respect or follow his example, where the most graph is not provided and provided and developed and provided and pro application. Were proper exertion made, few would be unable to sing in the devotions who was no enthusiast in the principal part of family religion is prayer, and reading some portor of Scripture; and this is so necessary to keep a sense of God and religion in the minds of a sense of God and religion in the minds of this is the case,—if the one and the other be and the other be

growth in good works, when we are determined not to arrogate to ourselve: any consequence or pride on account of what we have already done, but continually to press forward, nor ever to become so satisfied with ourselves as not to exert ourselves to become better. The farther the artist advances, the less he thinks himself to have reached the perfection of his art. The more the scholar knows, the more plainly he sees how much more there is to be known. Only the beginner in any thing is generally proud. So also with the beginner in virtue. Soon indeed, as we have already observed, he becomes extremely fearful and depressed he shudders before every danger, recoils from every obstacle, and is afraid of all trouble and laevery obstacle, and is afraid of all trouble and la-bor. But soon he becomes more secure and ven-turesome; he confides blindly upon his own strength, esteems every little advantage he has gained over his enemy as a complete conquest, every just and good action as a deed of heroism, every step which he makes in the path of virtue as an important advance in his course; he looks back with proud contempt upon those who are be-hind him, and believes that he shall shortly over-come every thing and attain the goal. And then, his half conquered, more dormant than dominated appetites and passions re-awake, his zeal grows.

cold, his powers fall asleep, his arrogance brings him to the ground, and he finds himself as far be-hind as he had before thought himself advanced. The practiced Christian, on the other hand, who actually abounds in the work of the Lord, is neither fearful nor rash, is neither proud of what he has already done, or dejected at what is laid upon him to do. If courage and confidence ac-company him on his way, he is never deserted by discretion and prudence. He has too often expe-rienced his weakness to trust himself blindly to his own strength. He has been too often attacked by inordinate emotions, and surprised by unex-pected temptations, not to keep watch over him-self and all that surrounds him. He knows too well the extent of his duties and the greatness of his calling, the holiness of the divine law, the high grade of virtue of which man and the Chris-tian is capable, ever to imagine that he has done and become all what he should do and be. No, all the good that he has already done, is in his eyes only the less in comparison with all that he wishes and strives to do. From a fuller convic-tion he thinks and says with the apostle; Not that I have already attained or become perfect! No. I forget all that is behind and press forwards to-wards the mark. And is this your language, my thoughtful hearers, and the language of your hearts? Do you unite discretion with virtue? Do you never cease to watch over yourselves and to fly from temptation? Do you judge yourselves and your good works with virtuous severity? Do you never think that you have done good enough, or are sufficiently wise and beneficent? Are you striving continually and untiredly after higher perfection?

These are the tokens by which we may judge of our growth in good works. If we do more good than formerly; if we love to do good; if we lo it with greater ease and readiness; if we less dread and more courageously struggle with the tives and purer views; if we do good without the desired results and with many sacrifices; and finally, if we are resolved to press forward more and more in its performance; then my dear hear-ers, are we abounding in the work of the Lord, then see we drawing nearer to Christian perfec-tion. Prove now yourselves inpartially by these tokens; rejoice if you recognize yourselves in the character of the experienced Christian; rejoice in your progress in good works, and thank God for the courage and strength which he has given you. You are the salt of the earth, the light of the world, men who are consecrated to the service of God and your brethren. Be ever true to your high vocation, and become continually brighter examples of Christian rightcousness and virtue.— Although you may be still far removed from the Although you may be stul far removed from the object of your aim, though weak and faltering beginners in good works, yet let the feeling of your weakness humble but not depress you; let not your failings and short comings lead you into others, but rather serve to redouble activity and awakers, but rather serve to redouble activity and awaken your zeal. No, the crown that glitters from afar, should fire your courage to press forward confidently and steadfastly on the road which leads to its possession, and never to lose sight of it until you have actually attained it.

Worcester, Jan. 6, 1841.

of his visitation, to bring back the diso

"At first, the aposties welcomed to their own bosoms his blessed presence. Then three thousand, gathered from the streets of sinful Jerusalem and from the remotest provinces of the Roman empire, became the subjects of his power, and the temples of his abode. And have not the tokens of his condescending presence among men been visible in all succeeding ages? Are they not now seen in the persons of your pious friends? Are they not now felt in the sacred peace of every pious heart?—And in the present rapid march of the kingdom of our Lord—in the progressive in the subscriber since of the city, the Society has also been secret and unobtrusive in its relief. This must be the reason that its flunds are so small, and that its subscribers increase so slowly, can fail to be convinced that these are the last

Joly Comforter is here! that he has entered | are grateful that such important officers remain

his town, and this house of God!

"Yes, He is here, waiting to be gracious. He is ready to visit every house which will open its doors to receive him; to visit every heart which is willing to be the subject of his power. He knocks at every heart. He offers himself as the inpute of every heart. He offers himself as the inpute of every heart. inmate of every bosom. And, in the name of Him through whom this blessing descends to mankind, I publish to you these glad tidings, and say, as he said to his desirable. said to his disciples, 'Ask, and ye shall receive, that your joy may be full.' "—S. Nott's Sermons.

PERFECTION.

"God has given us no command, beyond the assisted capacities of our nature. Perfect holines may never be attained by sinful man in the flesh; but none the less is it perfectly attainable, and to be eventually attained, by every one who strives after it. Those who aim after it, will eventually reach it. Every effort will make the labor less. Every reaching forward will bring them nearer to it. The toil will always be repaid in increasing holiness and comfort; and an hour, a day, a month a year, may end the strife, and present the soul pure

appetites and passions re-awake, his zeal grown of making this life, but of the perfection which of me in this life, but of the perfection which men now living may struggle successfully to at-tain. We look not upon human existence as a sepaate career, but upon human life as a whole. This mortal life is only a part of that whole existence upon which we are entered. It is but a minute of that endless duration in which we have comthat endless duration in which we have com-menced to live. A narrow stream separates you from the land where perfection is. Your path is all the while along its banks. Whenever your la-bor is complete; when your prayer for perfection calls for an answer, you will find that you have attained it, in that land where perfection is, and you will be 'perfect as your Father who is in heaven is perfect.' It cannot be long before your struggle is victorious; and a moment a day a struggle is victorious; and a moment, a day, a week, a year, may give you an early and a glor ous victory."-Ib.

> "WIDOWS' SOCIETY," BOSTON. Report of the Secretary for the year 1840. It is now twenty-four years since a few ladies

met in the house of one of the most venerable women of this city, to form a society for the re-lief of a class of persons who had been forgotten by all other societies, "aged and destitute widows of an other societies, "aged and destitute widows and single women of respectable character."

There are few persons so likely to be forgotten and left behind in the great and busy struggle of active life, as an aged and solitary woman. She has outlived all the associations she once had with active and stirring life. The power of being useful to others has departed with her strength, and if she has lost, as is too often the case, her children and her near relations, who loved and cherished her for what she had been to them, she may retire to weep and die alone; for in the hur-ry of active life few will think of her. It was said ry of active life few will think of her. It was said of Howard, the great philanthropist, "that he sought out the unknown and remembered the forgotten," we can say the same of the benevolent that the formed this Society. It was the first women who formed this Society. It was the first of the kind in this city for some years, we be-lieve, the precedent of a somewhat similar and equally excellent society, for the benefit of the "Fatherless and Widow." The Widows' Society was not permitted to go on entirely without censure. It was objected even then, that societies had multiplied in the city so as to become an evil, and that these ladies were departing from phere of their appropriate duties in forming the last, there is a decided answer. The object the last, there is a decided answer. The objects of the charity of this Society, are unobtrusive and retired—at that time they needed to be sought out, and who so ready and so proper to seek them out and relieve them, as persons of their own sex; who can sympathise with them, and understand the peculiar evils and sorrows, that a woman aged, solitary and infirm, is called to hear. But if this solitary and infirm, is called to hear. But if this solitary and infirm, is called to bear. But if this Society in its infancy met with opposition, it also soon gained supporters and friends. At the end of the first year the fund amounted to \$853,63 and at the close of the second year it had increased to \$1,655,68—and 51 persons had been assisted. The design of this Society at its first formation, was to give life annuities to a few deserving objects, and these were to have been selected from those who had seen better days. Such a so-PRESENCE OF THE HOLY SPIRIT IN ZION.

Under a new dispensation, God visits our world again, sending his Holy Spirit, not to publish his law, not to atone for the violation of his law, but to write his law upon the hearts of men—to be their God, and to work to write his law upon the hearts of men—to be their again, sending his Holy Spiril, not to publish his law, not to atone for the violation of his law, but to urrile his law upon the hearts of men—to be their God, and to make them his people; and not only does He, whom we have rejected as a most righteous lawgiver, and as a most merciful Saviour, visit us again, but he comes to extend the histories of his visitation to bright hearts of the sorrows that have been when your, visit us again, but he comes to extend the lawgiver of his visitation to brighted histories. The discrimination of the sorrows had a pour ing their hearts of the sorrows that have been until the region of the sorrows when the distribution of these funds, and the intimate knowledge which is thus gained of these beneficiaries. The sympathy that these poor people gain, the opportunity of the property of the sorrows that have been until the distribution of these funds, and the intimate knowledge which is thus gained of these beneficiaries. The sympathy that these poor people gain, the opportunity of the property of the distribution of these funds, and the intimate knowledge which is thus gained of these beneficiaries. The sympathy that these poor people gain, the opportunity of the property of the distribution of these funds and the intimate knowledge which is thus gained of these beneficiaries. The sympathy that these poor people gain, the opportunity of the property of the property of the sorrows that have been until the distribution of the distribution of the distribution of the distribution of these funds and the distribution of these funds and the distribution of the property of the distribution of th into the ear of a benevolent and sympathis bedient to their allegiance, and to make the world receive the redemption of the Son of God.—
Ashamed of no degradation, in extending the blessings of his presence, he goes literally into the highways and hedges, and compels the needy and the humble to the feast provided. In the day of his power he makes them willing; and in the sympathy, in pity for each other's sorrows of heart, rogress of this new visitation from on high, the year of the whole moral aspect of our world; when day will come when his power will have changed the whole moral aspect of our world; when
they shall teach no more every man his neighbor,
and every man his brother, saying, Know the
Lord; for all shall know him, from the least to
the greatest. Then, when the Holy Comforter
shall have taken up his abode in the hearts of men,
will the great Lawgiver be hopored in a miverwill the great Lawgiver be honored in a universal obedience; the great Redeemer in a universal acceptance of his atoning sacrifice; and the Holy Spirit in his welcomed stay in the bosoms of men; and in that temple, the heart of man, of men; and in that temple, the near of man, shall fellowship be enjoyed by the Spirit, with the Sall fellowship be enjoyed by the Spirit, with the slowly increasing, if we except two years of pros

Father, and the Son.

"This is not theory. It is indeed a mystery; but facts demonstrate that thus does the Holy Spirit visit mankind, and warrant us to expect all that prophecy intimates of the glory and blessedness of his presence in the time to come.

"At first, the apostless welcomed to their own bosoms his blessed presence. Then three them ly unobtrusive in its demands on the sympathy the public. As the class of persons it seeks relieve are very much withdrawn into the retir days, in which, in all the fulness of blessing, the Holy Spirit is poured out upon all flesh, and when it cometh to pass, that whoseever calleth on the name of the Lord shall be saved?

unchanged, while we lament the loss of so many valuable members. We beg leave again to re-port that there is no charitable society to which there can be less objection than to this. It is objected to many societies that they induce habits of idleness and improvidence in the poor. But there are two forms of charity to which this objec-tion cannot be made they tion cannot be made; that which takes care of the young and guards them from the contagion of vice, and that which shelters the aged when they have passed the period of work, and alleviates the sufferings of old age and decay. Ours is the last, and the reason it excites so little interest, and

that its funds are so small, must be that it has beconfounded with other societies, and that the pub-lic do not examine its claims. There is also mistaken idea prevailing that this Society is rich, and that it has the means of alleviating every object that is presented to it. Under this mistaken idea, when a poor woman presents herself at the door of a subscriber, she answers, "there is a sodoor of a subscriber, she answers, "there is a so-ciety for the sole purpose of taking care of these poor widows, and although I subscribe to it only one or two dollars a year, their funds are ample, and I have only to give this poor woman a note to one of the managers, and my conscience is re-lieved. She will be taken care of, and my two dellars that would do very little for her if annied collars that would do very little for her if applied by myself, added to their funds will relieve all." Every one who has read our report will understand that this is a great error. The amount received from subscribers is \$397,50; this, added to alf the interest of the fund \$6,687-is applied to the relief of about 80, chiefly very old and infirm widows, who are now on the lists of the visiting committee. It is easy to imagine with what de-light, even so small a sum as this committee is able to offer, is received by a solitary aged wo-man, shivering over the scanty fire in a dark and comfortless apartment. The visitor as she enters must seem to her like an angel sent on an errand of mercy, and the few dollars our funds enable her to give, are less precious and shed less warmth in the heart than the sympathising voice, the words of Christian love, the assurance of the sis-

BAPTISM IN PRISON.

Rev. and Dear Sir,—As the following incident is somewhat novel in its character, at least so far as my knowledge extends, I take the liberty to offer it as a small contribution to the columns of

terhood in sorrows, that we all must feel, and the

equal bands in which old age, decay and death,

the "Presbyterian." In reflecting on the subject of Baptism, I have often thought that the circumstantial evidence afforded by the case of the jailor, was decidedly favorable to our apostolic manner of administr that holy ordinance. The loneliness of the mid-night hour, the employment of the jailor as keeper of robbers and felons, rendering it inexpedient to leave his position for any purpose; the location of the prison in the city of Philippi, and other circumstances which might be specified, all seem to exclude the idea of immersion, and to favor the more simple and convenient mode of sprinkling. In the exercises of my ministerial duties, I have recently for the first time in my life, enjoyed ar opportunity of subjecting a similar combination o umstances, to the test of actual experiment, and I am happy to say, the result has been en-tirely coincident with my previous impressions. Some months since, a colored woman was con-demned to the gallows, for the murder of the only son of her master, an interesting little boy about six years of age. The Court which found her guilty, thought proper for reasons which they deemed sufficient, to recommend her to Executive clemency. This recommendation naturally awakened the expectation that pardon would be finally extended, or that her sentence would be commu-ted, and consequently the short time allowed her for preparation for eternity, was suffered to pass away unimproved. As the unfortunate culprit thus unintentionally been deluded into ar which might prove fatal to her eternal interests, I thought proper to ask our excellent Gov-ernor to add a few weeks to the period of her probation. With a promptitude which did honor to his generous heart, he immediately gave a favora-ble response to the petition. During the period was thus secured to her, she beca was believed by many, a sincere penileat. From hearing the Scriptures read from time to time, she received the impression that baptism was a duty clearly enjoined in the sacred volume, and asked me, with deep sensibility, whether there was any thing, in her deplorable condition, which would preclude her from the enjoyment of that privilege before the sentence of the law should be executed upon her. After giving her a favorable answer, took pains to instruct her on the subject of he solicitude, and informed her that on the night pre vious to the day of her execution, her wishes should be gratified. Accordingly, at the appoint-ed time, a number of pious friends assembled at the jail, and after singing praises to God, which were heard by the prisoners in the adjoining cells I read and commented on that portion of the inspired volume, which furnishes an account of the onversion and baptism of the jailor, and then, in the name of the adorable Trinity. I applied the mal water to the miserable culprit ew hours was to pay

"The rigid satisfaction, Death for death."

It was a scene of peculiar interest. A sacred inas a scene of pecunial interest. A sacred in nee seemed to rest upon the company. Jesu ored the occasion with his presence, and for brief period transformed the gloomy prison into a shining palace. With grateful hearts we could

"Thy shiping grace can cheer

It may appear fanciful, but I confess, I never elt more like being engaged in my appropriate work, than on the occasion referred to. I never work, than on the occasion retered to. In ever felt more like following in the footsteps of my Di-vine Master, of whom it was prophesied, that "He should preach deliverance to the captive, and the opening of the prison doors to them that were bound." I never felt more like imitating, in my humble measure, the example of Paul and Silas, who amidst the darkness of the midnight hour, and the gloom of the prison, administered one of the acred rites of our holy religion to a trembling enitent whom the grace of Jesus had recently ansformed from a lion to a lamb. The service the hour, the place—all seemed to convey me back to the prison at Philippi, where I might learn from the imprisoned apostles, the sacred lessons of huulity, resignation, fortitude, and devotion to the rruce and glory of God.

In conclusion, allow me to say, that in tracing out the points of analogy between this baptism and that of the jailor, I am forced to the conclu-sion, that whilst sprinkling was found to be entire-tirely convenient, and evidently scriptural, immerwould have proven to be almost impracticable, whilst its support from the Scriptures, would, to say the least of it, have been doubtful and uncertain. Your fellow laborer, Septimus Testos. Warrenton, Furquier Co., Va., Nov. 26, 1840.

Power of Real Pietr .- Many years ago,we think it was at Mr. Henry Thornton's funeral,
—Mr. Brougham remarked to the effect that when
he first came up to London he had been a good
deal accustomed to hear the doctrines of ChrisWHOLE NO. 1308.

tianity spoken of in a sceptical manner; that Mr. Wilberforce's loveliness of character said much for religion; but Mr. Wilberforce would have been all that was good and amiable in spite of his creed, as well as by means of it; but that when he saw such dispassionate hard-headed men as Thornton and Macauley all in the same story, it did strike him that there must surely be more in it than the Ediparch with the control of t it did strike him that there must surely be more in it than the Edinburgh wits dreamt of.—Ch. Obs.

BOSTON RECORDER.

FRIDAY, JANUARY 22, 1841.

[From our Correspondent.] NOTES OF A TRAVELLER .- NO. XIV.

Dear Sir,—I find in my note-book several remaining topics respecting Western New York, to which I merely allude in this last of a several remaining to the extended.

Your, to which I merely allude in this last of a series which is in danger of being too far extended. The Churches are numerous, and tolerably flourishing; troubled, perhaps more just now with perfectionism than any other evil, except it be spiritual deadness in common with the church at large. In the cities and large towns the edifices are often expensive and tasteful. The ministry is nightly respectable. The standard or errors, both pecuniary and permanent, is I should think, high. One great deficiency is in those habits and facilities for religious intercourse between different churches which the conference system in Massachusetts and some other parts of New England, so well promotes. The regular Ecclesiastical asssemblies, presbyteries and synods, are the only ones known among the Presbyterians in that section. And these, like all Ecclesiastical, judicatorical meetings, "are very dry." It might be othercal meetings, "are very dry." It might be otherwise in a time of spititual refreshing; but it would take an indefinite number of such meetings of Presbytery as I attended, to afford as much spiritual nourishment and communion as is often furnished by one of our association, in Church conference Meetings, when brethren meet not as a Court, but as a family in Christ.

The Country is fertile, and pleasant. The route from Rochester, to Canandaigua, is charming in-deed. In October, the traits of discolored foliage, contrasted with the spring-like verdure of the new growth of winter wheat was in many places most growth of winter wheat was in many places most beautiful. Even the stubble fields were pleasant to the eye, as they showed us what heavy crops had been gathered from their scores of acres. A thousand or some fifteen hundred bushels of wheat is no uncommon harvest for a single farmer. It was selling, at that time for an average price of 75 cents per bushel. The thrashing is generally done in the open fields. There is, of course, some waste, but it is counterbalanced by the saving of

waste, but it is counterbalanced by the saving of time and labor.

The Health of the country will not compare with that of New England. The rich soil, the sluggish streams traversing a level country, and the lime impregnated water, are all sources of danger to the health of a new comer from the hills and brooks and springs of old Massachusetts.—Every body will tell you that his place of residence is healthy, but that bilious fevers, and "the chills" are sometimes prevalent in such a place. Go and inquire at that place, and they will tell you, "Oh it is a healthy spot. It is true that we had some sickness last fall, but not before for a year or two." While in that very place probably not one family in ten escapes a fever for three years together. On the score of health, I am fully persuaded that it is a serious risk for a New England family, especially one which cannot afford the luxury of extra precaution against disease, to settle anywhere west of Utica, even in the comparatively healthful state of New York. As to Michigan and Illinois, I am sure that three-fourths of the emigrants would return if they had the means, or were not too proud to do so.

The internal improvements of Western New York, are on a grand scale. Especially the Erie Canal, now enlarging at a cost of 20 millions of dollars. The new aqueduct over the Geneva river at Rochester is to cost half a million; and a beautiful structure it will be.

Travelling is less cheap and agreeable than with

beautiful structure it will be.

Travelling is less cheap and agreeable than with us. There is much surliness and even impudence among the conductors of the locomotive department, both by stage, railroad and canals. And one who has only been accustomed to Boston Railroads, and New England stage drivers, and

Railroads, and New England stage drivers, and agents, must summon all his fortitude and all his patience when he leaves Albany for the West.

But I will say no more except to add, that when I found my face once more turned to the East, I soon passed through some of the most delighful scenery, first upon the Mohawk, and then on the Hudson, and arrived at New York from my porthwestern. and arrived at New York, from my northwestern tour of some 2000 miles, not less wearied with seeing and with travelling, and not less ready to remain quiet for a season, than any of your readers may be tired of the "Notes of a Traveller," and

hear no further from Your friend and Correspondent M.

For the Boston Recorder Newcome's Scripture Questions, Vol. III; On the Gospels in Harmony. Revised edition. 1841. Boston: Mass. S. S. Society.

Messrs. Editors,-As I have seen recently, several pieces in the papers respecting the study of the Gospels in harmony, I wish to call the at-tention of your readers to the above work, which, it is believed will furnish a valuable aid to those who wish to engage in this interesting study,— The peculiarities of this work, are the following:

1. As far as practicable, each les distinct subject or narrative. In some cases where the matter is didactic, and very rich, a subject is divided; and in some others, two or more short incidents are embraced in one lesson. generally, a narrative, however long, it may be, is not broken, but is presented entire, and the questions limited accordingly, so that the impression may be made from the whole. This is considered to be very important; as the interest of a narrative is destroyed, when it is broken into short portions for study.

2. This is not only a book of questions, but alrmony; as so a narmony; as every lesson commences with the text, according to Townsend's arrangement, fol-

lowed by questions.

3. It carries along the whole of the Gospels, as nearly as can be maintained in chronological or-der, thus furnishing a rich variety, of narrative, and of didatic and parabolical instruction.

4. An attempt is made to have, in every lea-

mething to bear on the conscience.

5. It is adapted to all classes—being in two parts. The first part, which is printed and bound separately, contains nothing which is supposed to be beyond the compass of a child's mind; and sim perion the compass of a child similar, and sim-plicity of thought and language are studied, in the construction of the questions. The second part, being in a separate book from the other, at-tempts to go to the bottom of every subject of which ittreats, and draw out the full meaning of the text. No effort is here made at simplification; but the rather to wake up thought, and tax the powers of the mind, that they may be called into exercise in the contemplation of the strong truths of the Bible. The first part, also, though simple is so constructed as to compel even the child who studies it to think. A considerable saving of ex pense is realized, by this feature of the work, as no one will have to pay for any thing which he does not use, as is the case when two setts o questions are comprised in the same look. The

POETRY.

DEATH IN THE SANCTUARY.

'Twas holy time-The day that God has blessed. And man, ambitious, never-ceasing man, Had at his Maker's call paused for a seas In his hot career,—and cast from off His weary neck, the week-day mantle Of earth's vexing cares—and turned him From the crowded mart of life, To lave his burning brow In the cool fountain of domestic bliss In the cool fountain of domestic bliss.

On that calls morn, the deep-toned Sabbath b
Rung out its schoing notes, calling on man
To tread the portals where his God
Is worshipped. And from their happy homes
They heard, and hasted to obey the summons

Among the throng who on that holy day
Treaded the pathway to the house of prayer,
Was a young maiden. On her glowing check
The rose of health bloomed richly.
No boding shade of ill, darkened The present cloudless, and the future bright, She went with songs of praise upon her lips, For all the blessings, that like bright-eyed flow red around her path. To lay upon the altar of her God
The incense of a grateful heart.
But as she knelt in adoration there,
Humbled and self-abased,—with soul Laid open to His searching gaze Who marks each secret motive, Death's angel smote her :-And that fair form was borne By awe-struck men forth from The startled throng of worshippers, A stiffened corpse

Oh God! does but a breath And shall thy warning voice Again, and yet again, fall on our ears In such impressive tones, and we regard it not?— Forbid it Heaven!—forbid it, oh, our souls! Oh! let us even now,—we in whose veins The crimson tide of life, is coursing This last sad note has died-Let us arise and gird us for the conflict. That when the sword of Death Which Dionyslus-like, is even now Suspended o'er our heads But by a single hair, shall fall, It may not find us sleeping at our posts .-But with lamns all trims And footsteps hastening to the gate of Heaven.

EDUCATION.

From the New York Observer DR. HUMPHREY'S THOUGHTS ON COL-LEGE EDUCATION .- NO. XI.

College studies and instruction.- It is not my design to dwell upon the first of these topics here, especially as I have given it a prominent place in a series of familiar lectures to the freshman class of the seminary with which I am connected, and as these lectures may ere long be done up in a small volume, and left with the booksellers. Having last week expressed my cheerful acquiescence small volume, and left with the booksellers. Having last week expressed my cheerful acquiescence
in that liberal allowance of vacations which affords students ample time to unbend their minds,
visit their friends, and take care of their health, I
hope they will allow me in this number earnestly
to urge upon them the duty of close application in
term time. Some not only want all the vacations
of the year to relax in, but to add a few days to
both ends of each vacation, and then carry it back both ends of each vacation, and then carry it back to college, instead of returning with fresh ardor to their studies. This will never do. Literary starvelings enough have been turned out already The public want plump and full grown men to take charge of their academies and grammar schools; to defend their rights, cure their diseases, and watch for their souls; and not famine-stricken spectres, to roam about their neighborhoods and frighten their children.

It is almost supergrown.

righten their children.

It is almost superfluous to remark, that the whole course of academical instruction ought to be able and thorough. To make it superficial were to waste the student's time and money, and in a great degree to defeat the object of his being sent to college. The main business of the Faculty is to teach; and it is reasonably expected that they will teach every thing well. If they are incompetent, or if they will not take the processor. they will teach every thing well. If they are incompetent, or if they will not take the necessary pains, they ought to be superseded. The value of the daily recitations, each of which should fill up the hour, depends very much upon the thoroughness of the instructer. Every class needs a great deal of drilling, especially at first, and much more than would be required were the preparatory instruction as critical in all the academies, as it is in some of them. ry instruction as critical in all the academies, as it is in some of them. I know it is an unwelcome task, for a professor or tutor to be obliged "to lay again the foundations," when he is anxious to "go on unto perfection." But as things are, there is no other way; unless, indeed, he should attempt to build without a foundation. But while the accurate and faithful teacher will spare no pains to make his nunlis accurate and thereupt pains to make his pupils accurate and thorough as far as they go, he will be careful not to fall as ar as they go, he will be careful not to fall into the opposite extreme, of keeping them so long upon the foundation as to leave but little time to carry up the edifice. He cannot instruct his class just as he would, if they all expected to devote themselves for life to the classics; nor as if they were all equally well fitted, or equally apt" to learn. He is obliged, after ascerta what the materials are upon which he has got to work, so to lengthen or shorten the lessons as to do the greatest good to the greatest number. To this end, he will consider, not how much ground the best scholar can go over, nor how little the poorest; but how much those of average abilities and standing can do in a given time.

It is well known that some students have record

It is well known that some students have more show than substance. Without much study they will get up and read off a sort of free translation with as much fluency and self-confidence as if they had spent a week in looking out every word, and digging out every root. The intelligent and thorough instructer will know who they are; and ting on the screws, more or less, as the may require, will soon bring them down to their level, so that it will be seen by every one that their translations are quite too free to be ac-

Others are famous for "dodging the question : Others are tamous for "dodging the question;" or in other words, for slipping along with as few recitations as possible. At one time, the class has taken up a new study, and they could not get the book in season. At another time, when called upon to recite, they have had company and are not prepared, or they were absent yesterday and have got the wrong lesson. One morning their excuse is, that they did not hear the bell; another, that their alarm did not go off; are then their alarm did not go off; are then the excuse is, that they did not hear the bell; another, that their alarm did not go off; another, that the student who agreed to wake them did not do his duty; and another that they were unwell. Now the tutor soon gets to understand all these tactics perfectly well; and when "patience has had its perfect work," there is no other way but to bring up the deliments with a short pages. to bring up the delinquents with a short noose. You have played "first and loose" long enough. You are not too unwell, I find, to be everywhere You are not too unwell, I find, to be everywhere but just where you ought to be. Besides, your sickness, whatever it may be, affords no valid excuse for delinquency, if it is occasioned by wanton exposure or bad habits. If you cannot study and attend recitations while you are able to be abroad every day, you must go home and take medicine. Your father supposes that you are improving your time and privileges tolerably well, at least, and he must be undeceived. Thus will a faithful teacher reason and remonstrate with the slothful and lazy members of his class, and in one way and another, make it altogether too uncomfortable for them to remain, without a radical change in their habits.

Instruction may be given in three ways. By going over the lessons critically in the recitation room; by lectures, and by combining both method.

ods in the same exercise. The first of the regard as much the most useful and important. It puts the scholar upon his own individual responsibility, and compels him to study. Daily recitations, without lectures, in any branch of recitations, without lectures, in any branch of public education, would be vastly preferable to the ablest lectures without recitations. While a few will study hard, whether they are drilled upon the text-books or not, the majority will let the professor do most of the investigation and thinking for them, if he will consent to it. They will wonder at his great learning, and be charmed with his eloquence, and then go to their room to smoke cigars and read novels, and waste the precious hours which ought to be given to hard study. Lam more and more filly convinced that cious hours which ought to be given to have study. I am more and more fully convinced that mere lecturing, however able, within the walls of a college, or indeed any where else, is of very little use. The subjects must be studied; and few will study unless they are obliged to recite in

ome form or other.

Let it not be inferred, from the strong language Let it not be inferred, from the strong iniquage which I have used, that I am unfriendly to college lectures. On the contrary, I hold them to be essential, especially in the departments of Chemistry, Natural History and Experimental Philosophy. In Classical Literature, in Rhetoric, in Mental and Moral Science, in Political Economy, in Anatomy, and in the Evidences of Christianity they may be made exceedingly instructive and in Anatomy, and in the Evidences of Christianty they may be made exceedingly instructive and useful; but it must be in connection with recitations, often enough and sufficiently critical to insure a careful attention to the subjects treated of. Some instructers have a happy talent of combining the chief advantages of lectures and recitations in the same exercise. This is done by heartings in the same exercise. This is done by heartings in the same exercise. This is done by heartings in the same exercise. The same exercise is the Gospel, and throw hindrances in the way—for the peace of the church, and are the first to take offence, and the last to forgive one—for heavenly mindedness, and indulge a sordid temper—can we wonder that some persons a solutions of the church, and sare the first to take offence, and throw hindrances in the way—for the peace of the church, and sare the first to take offence, and the last to forgive one—for heavenly mindedness, and indulge a sordid temper—can we wonder that some persons cannot hear us pray? To hear a person praying that we may love as brethren—and as some a second of the church, and sare the first to take offence, and the last to forgive one—for heavenly mindedness, and indulge a sordid temper—can we wonder that some persons cannot hear us pray? To hear a person praying that we may love as brethren—and as some persons cannot hear us pray? ing the lessons and enlarging, more or less, upon the several topics which they happen to embrace, There is some danaccording to circumstances. ger, I know, of becoming tiresome and repetitious by adopting this method, a fault against which every judicious instructer will be careful to guard. With regard to text books in the Languages, in Mathematics, and in some other branches of aca-

Matematics, and in some other branches of academical education, the use of them is indispensable. We could not do without them; but Rhetoric, Natural History, Political Economy, and Mental and Moral Philosophy can be recited from text books, or by subjects, at the discretion of the teachers; and where text books are used, the student can be required to answer in the very words of the author, or to give the sense in his own lander. of the author, or to give the sense in his own language. Some adopt one, and some the other of these methods; and each, no doubt, has its advantages. But however it may be with young men in their professional studies, I doubt very much, whether a class in college, can be taken over any part of the ground by subjects, with so much advantage as by the help of text books. The field is too wide. Most of our undergraduates want something more definite. Many can travel very well over a wide plain, by the help of way-marks, who soon would get lost without them. The method which strikes me as best, upon the whole, is to retain the text books and refer to other authors, which the students should be expected to examine, as they may have time and opportunity. In regard to committing and reciting merely from memory, it seems to me that a better way is to commit all the definitions and general heads, and then to fill up the outline by a

careful study of the subjects.

I shall close this number with a quotation from the Yale catalogue, which seems to present the legitimate object of college instruction, in an ex-

ceedingly just and striking light. "The object of the system of instruction to un-dergraduates in college, is not to give you a par-tial education, consisting of a few branches only; nor on the other hand, to give a superficial educa-tion, containing a little of almost every thing; nor to finish the details of either a professional or a practical education, but to commence a thorough course, and to carry it as far as the time of the student's residence will allow. It is intended to student's residence will allow. It is intended to maintain such a proportion between the different branches of literature and science as to form a proper symmetry and balance of character. In laying the foundation of a thorough education, it is necessary that all the important faculties be brought into exercise. When certain mental endowments receive a much higher culture, then owments receive a much higher culture than others, there is a distortion in the intellectua The powers of the mind are not de anguages alone, or mathematics alone, or natura or political science alone. The object in the proper collegiate department is, not to teach that which is peculiar to any one of the professions, but to lay the foundation which is common to them all. With the separate schools of Law, Medicine, and Theology, the undergraduate course is not intended to interiere. It contains those sub-jects only which ought to be understood by every one, who aims at a thorough education principles of science and literature are the common foundation of all high intellectual attainments.

They give that furniture and discipline and elevathe mind, which are the best preparatifor the study of a profession, or of the operations which are peculiar to the higher mercantile, manufacturing, or agricultural establishments."

MISCELLANY

SCOLDING IN THE PULPIT Extract of a letter from William Cowper, the poet,

to his intimate friend, Rev. John Newton. "No man was ever scolded out of his sins, The heart, corrupt as it is, and because it is so, grows angry if it be not greated with some manzeal. A man thinks he is fighting for Christ, when he is fighting for his own notions. He thinks that he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destinute of all grace, that he may shine the more in his own eyes by comparison. When he has performed this noble task he wonders that they are not converted. "He has given it to them soundly, and if they do not tremble and confess that God is in them of a truth, he gives them up as reprobate, incorrigible and lost forever. But a man that loves me, if he sees me in an error. as reproduce, incorriginte and fost forever. But a man that loves me, if he sees me in an error, will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it negative. do it angrily, and in much heat and discompos-ure of spirit. It is not therefore easy to con-ceive on what ground a minister can justify a ceive on what ground a minister can justify a conduct which only proves that he does not un-derstand his errand. The absurdity of it would

PULPIT REFINEMENT. The Rev. John Griffin used to relate the fol-

certainly strike him if he were not himself de-luded. A people will always love a minister,

if a minister seems to love his people.

lowing anecdote of himself:

He was once preaching when he used the expression, "The Deity." A sailor, rising from his pression, "The Deity." A sailor, rising from his place, raised his hand with a sign of deference, and said, "Please your reverence, do you mean God Almighty?" To which Mr. Griffin replied, "I do, my friend, I do mean God Almighty." "Since that time," added Mr. Griffin, "I have seldom used that word as descriptive of God, but have spoken of him in the terms and phrase-ology alone by which He is distinguished in the Scriptures."

And the Rev. Dr. Griffin used to relate an apparatus

ods in the same exercise. The first of these I | minds of many men, and begets a taste for language that savors far more of false delicacy than real refinement or good sense. There is another extreme; where the speaker delights in frequent harsh epithets to express the torments of the lost. Either of these may be avoided, and the strong, and dignified and elegant language of the Scriptures used instead.—N. Y. Obs. introduction of the name of God, or in re

OUR LIVES AND OUR PRAYERS.

Our greatest inconsistency appears, where comparison is drawn between our investment prayers: and it is wise to bring our conduct to this test. Many pray well, who live ill. Can invitable to churches and this test. Many pray well, who live ill. Can any thing be more injurious to churches and families? Is not this one principal reason why some persons' families and social prayer meetings do not prosper? What does it avail how often we pray, if God does not answer us? If we pray fervently for our children, and instruct them with indifference, or seldom—and are more devoted to their worldly interest, than to their souls;—what must the impartial Judge think of us? If we use humble expressions to God, without humility, and betray a haughty carriage to men; if we pray for the poor as Christians, and grind them as tradesmen—for success to the Gospel, and throw hindrances in the way—for the peace of the church, and are the first to take offence, and the last to forgive one—for heavenly mindedness, and indulge gin to backbite the absent—or pray ardently that we may bear and forbear—and expect al to be governed by our will—how ungracious to be all devotion on our knees, in the family and in the church, as if akin to angels, and turn-ing our face from God to men, become tyrante in our tempers-who can wonder that amongs such a professor's servants, it should become when they observe by the curtain of the window being pulled up, that his prayers are over, to exclaim, "the devil is coming!" Alas! such professors are deceived by the devotion of the countenance and the tongue which conceals an unsanctified temper.—Rev. John Cook.

HE DIED OF WANT.

We often hear a pitiful narrative of one whose journey through life had been rough, and who knew not by experience what were meant by its comforts. Without friends, without resources, he as scantily clad, poorly fed, the sport of the wintry winds, and the prey of hunger; and perhaps, the closing notice is, that starved out of this inhospitable world, he died of want.—Such a case is pitiable indeed, but there are analogous cases, which although seldom noticed have equal claims on our sympathy. There is a child, the only son and idol of his wealthy parents; his infancy is watched over with untiring solicitude; he is clad in the costliest vestments; every precaution is taken to defend him against the vicissitudes of the weather; the air of heaven is scarcely permitted to visit his cheeks; his food is the most choice, and not a hardship is known even by name; yet the infant grows up to be the pale and sickly boy, who, after pining for a few years, sinks into the grave. What caused his death? He died of too

any comforts.
Who has not seen the affluent man who had n want ungratified which money could supply, with his table daily spread with the choicest viands, and costlicts wines, the master of his time, and the votary of pleasure; and yet who has not seen him sinking under racking disease into his grave, be-fore he had lived out half of his days? And what

might be his epitaph? He died of plenty?

A young man who had fallen heir to a large estate, repaired to Paris, that metropolis of luxury and fashion, and wickedness, and in a year or two he was laid in Pere la Chaise, a victim to

There are multitudes whose wants are all provided for, and who are never compelled to feel the stimulus to healthy exertion: they know nothing of the ruddy health of the dairy maid, or the vigor-ous strength of the ploughman, and inactive, ner-yous, and discontented, they sink into their graves

wous, and disconteneed drey sink into their graves from want of employment.

We might greatly multiply the catalogue of un-timely deaths—of those who have died of miserly meannesss or unbounded prodigality; of high station, or disappointed ambi it; but we have seen enough to convince us that there are many who die miserably, besides those who die of want.—Presbyterian.

For the Boston Recorder FILIAL AFFECTION.

Mr. Willis,-As I was passing Carey's gant marble monument, almost completed, to the memory of the late John Brown, Esq., of Little Compton, R. I., who died Nov. 18, 1840, aged 80. was told that it was erected by his children, I was told that it was erected by his children, four or whom are respectable druggists in this city, as a token of filial respect and affectionate remembrance, at an expense of between \$200 and \$300. By viewing this stone I was affectingly reminded of the frailty of human life. I have known him well for many years, and can testify to his worth. He was a very respectable man, an upright magistrate, and a good citizen. agement and good manners, and scolds again.

A surly mastiff will bear perhaps to be poked, though he will growl even under the operation, but if you touch him roughly he will bite.—
There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for his own poting. He when he is fighting for his own poting. He Lord, and has left evidence to his aged and pious partner and friends, that the faith and hopes of the Gospel supported him in his last conflict with the king of terrors, and that their loss is his unspeakable gain.

> Boston, Jan. 13, 1841. EPISCOPACY ... PAPACY.

A dispute has for some time been going on be-tween the learned doctors of the Church of Rome tween the learned doctors of the Church of Rome and of the English Episcopal Church, respecting the apostolical jurisdiction and succession of the Episcopacy in the British churches. A distinguished writer of the Church of Rome has lately undertaken to show that the ordinations of the Church of England are not valid. Dr. Wiseman, on the other hand, a distinguished scholar of the Romish Church, in some strictures on the Oxford Tracts, be under

These strictures have lately been replied to by Rev. Mr. Palmer, of Oxford Cellege, in which he Rev. Mr. Palmer, of Oxford Cellege, in which he attempts to show them on their own premises, "that their hierarchy [in England and by consequence in this country,] is altogether destitute of apostolical succession and jurisdiction; that the works of their ministry are altogether unprofitable; that all who communicate with them are involved in schism; and that the lawful and apostolical administration of the sacraments, and of all other parts of the sacred ministry, can only be found amongst the legitimate and Catholic hierarchy of these realms; the only representatives and spiritual descendants of that

Examine Yourselves.—An! how ble a woe is it to be beguiled in the affairs of eternity. When if I miss Christ's approving testing and he set among the goats? who have Examine Yourselves.—An! how irrecovers—the allies will become alarmed and begin to ex-le a woe is it to be beguiled in the affairs of postulate.—Ib. timony, and be set among the goats? who have too much art to cozen my own soul and others with the flourish of ministerial holiness. I am afraid of prevailing security. We watch little; we wrestle linde. It were safe to write over a new copy of our accounts; of the sins of nature, childhood, youth, riper years, and old age. If Christ have another written representation of me, than I have of myself, surely his is right; and if it contradict my misstating and similly erroneous account, where am I?—Rutherford.

LOVE OF COD.-Wouldest thou know the love of God! Measure it not by any outward thing, by wealth, honor, or worldly prosperity for they are common with infidels and repro-bates, whom the Lord abhorreth. Outward created comfort cannot secure us God's favor-only the having of Christ, and receiving him by faith as a gift from the Father; that only is the special pledge of God's love. What if all the wicked have the dew of heaven, sun-shine, and even gladness of heart? If they have not the righteousness of Christ, and the life of Christ, to quicken them, their condition is woful. - Bain

TEMPERANCE.—We are pleased to see that the TENPERANCE.—We are pleased to see that the Halifax Temperance Society holds more frequent and interesting meetings than heretofore. The interest of this subject is spreading over many parts of the earth, why should this Province be like Gideon's fleece, exempt from the influence of the genial dew of heaven. There is no reason, and the fact is not so for the interests of the contraction. and the fact is not so, for the increase, we understand, though not rapid, is steady. The Temper-ance Reformation seems to make most successful progress in the Mother Country—Temperance processions, Temperance soirees, Temperance en-tertainments of various kinds, are taking the place of Bacchanalian revels: great is the gain every way.—Halifax Herald.

DRINKING RUM LIKE THE RULE OF THREE. A laboring man, who was in the habit of indulging occasionally too freely in the use of strong drink, applied, not long since, to one of our townsmen, for employment. The latter agreed to employ him for several months, on condition that he would abstain from drinking ardent spirits entirely, during the time, but should be visible to townstrip be weet. the time—but should be yield to temptation, he was to forfeit his wages. The laborer professed his willingness to accept the proposal, on the condition stated, when his employer expressed some fears that he would, in an evil hour, forget his resolution. The laborer replied that he was considered. feedution. The isoster replied that he was confident that he could keep to his engagement,—for, said he, "drinking rum is like the Rule of Three—more requires more, and less requires less,"—Boston Walthman.

ITEMS.

SABBATH MAILS .- The Penobscot Ministerial Association of Congregational ministers recently voted, at Bangor, that a postmaster, changing and continuing to change the mail on the Sahbath, cannot consistently be admitted to a Christian church. They came to this result with great unanimity. Indeed the feeling was, that the pounanimity. Indeed the feeling was, that the po-sition was too clearly true to admit of being doubted for a moment—needing not to be argued, but commending itself at once to the approval of every right minded Christian.—Zion's Herald.

IT IS REAL.—There can be no doubt of the profound influence of the Temperance Reform in Ireland. Official statements show a reduction in the manufacture of alcoholic drinks of 3,500,600 gallons the last year. The Revenue £466,666. It is a valuable loss.—Ib.

THE SLAVE TRADE.—This horrid traffic is carried on with unabated zeal; according to Mr. Buxton there are annually enslaved by Christians 120,000 Africans, and by Mohammedans 50,000. In the process of seizure and conveyance 330,000 perish. Africa loses thus half a million annually. About 13,000 re-captured slaves have been re-turned to Sierra Leone the last three years. Our Wesleyan brethren have a Mission in the colony, including 3,000 members.- 1b.

REFORMED DRUNKARDS, to the number of 200. have formed a temperance society in Baltimore. They commenced persuading each other in a grog shop, until they have reached their present number. They now tell their experience of the effects of interpretate from presents and the continuous control of the effects of interpretate from presents and the continuous control of the control number. They now tell their experience of the effects of intemperance from meeting to meeting, in the wards of the city, and are having an extra-

RUTERSVILLE COLLEGE, TEXAS.—We noticed lately the catalogue of this institution. The Texan Congress has granted it 17,776 acres of land. Private donations to the amount of 24,400 acres have also been made to it, besides 5,710 doilars at par value, and nearly 100 volumes, as the foundation of a library. This is beginning with spirit, unquestionably.—Ib.

CATALOGUE OF EMORY AND HENRY COLLEGE Washington county, Virgina, 1840.—The offi-cers of this institution are, Rev. Charles Collins, A. M., President, &c.; Rev. Ephraim Wiley, A. A. M., President, &c.; Rev. Ephraim Wiley, A. M., Professor of Ancient Languages and Literature; Rev. William T. Harlow, A. M., Professor of Mathematics; John G. Winniford, Tutor. Number of students 137. A manual labor department is connected with the college, having a farm of 600 acres,—Ib.

A PROFITABLE PRISON.—Governor Shannon, in his late message to the Legislature of Ohio, gives the annexed account of the State Peniten-It appears to be conducted prosperously, by its

present Warden. The total cash receipts for the year ending Nov. 30, are stated at \$44,000. Total cash payments \$27,600. The entire earnings of the institution during the year amount to \$25,000 above all expenditures for superintendence, &c. The number of convicts on the 30th November was 488. But four deaths occurred during the superintendence of the superintendence ing the year.

Mr. WHITTAKER.—This gentleman, since uniting with the Presbyterian church, has been officiating as a minister in the Catherine street church. On the 9th of November last, the third Presbytery of this city, connected, we believe, with the New School Assembly, expressed their in some strictures on the Oxford Tracts, has undertaken to show that, admitting the validity of the ordinations of the Church of England, her bishops have still no just claim to apostolic jurisdiction, and that the obligation still lies on the laity to be in communion with the Roman and not the English hierarchy. ties by a regular course of theological studies. The Catherine street church, in consequence, being desirous of retaining his services, has withdrawn from the Presbytery. Rev. Mr. Hatfield, who acted as clerk of the Presbytery, expressed his dissent from the views of the majority.

[Baptist Advocate.]

IRELAND .- Romanism in Ireland has evidently IRELAND.—Romenism in Ireland has evidently been in decay of late years. Catholics are said to flock in crowds to hear Protestant sermons; many priests protest openly against the errors of Popery, and two of the name of Crotty, uncle and son, have established on Independent Catholic congregation in the town of Birr. The Temperance Reform will doubtless further the progress of the truth. In fact we do not despair of seeing Ireland rise to assume a rank among the nations Ireland rise to assume a rank among the nations of the earth, suitable to its population.—Ib.

ROYAL MARRIAGE.—It is rumored in Paris that Louis Phillippe has succeeded in negotiating a narriage between his youngest son, the Duke of Montropolice and Ouean Lambella of Sinain. We ROYAL MARHAGE.—It is rumored in Paris that Louis Phillippe has succeeded in negotiating a marriage between his youngest son, the Duke of Montpensier, and Queen Isabella of Spain. We doubt whether the other powers of Europe will approve of such a measure. The placing of a Bourbon on the throne of Spain led, in the time of Louis 14th, to a most protracted and exhausting continental war. Louis Philippe has already Belgium under his wing. Let Spain be added, and

ROYAL NAME.—The presumptive heiress to the British crown, is named Adelaide Victoria Louisa, combining the names of her mother, grandmother and the last Queen.—Ib.

ERNEST, DUKE OF CUMBERLAND.—This prince, convenient for refeal. The chastic value when the accession of Victoria, became king Earset, Duke of Cumeriland.—This prince, who, upon the accession of Victoria, became king of Hanover, was presumptive heir to the throne of Great Britain, before the birth of Adelaide. He is high tory in principle, and, in consequence of some severe measures regarding the public press, has acquired among liberals the reputation of a tyrant. In commenting upon the birth of the princess, several of the English papers revert to this circumstance, and express the highest exultation, in being delivered from the apprehension. this circumstance, and express the highest exul-tation in being delivered from the approbension of being governed by such a prince. They do not hesitate to assert, that civil war would have been the consequence of an attempt to place Ernest on the throne of Britain.—Ib.

M. Thiers.—The late premier of France, who came near involving the world in war, is a native of Marseilles. His father was a maker of brogans and a mender of leathern harness. The lad acand a mender of leathern harness. The lad acquired an education principally by the beneficence of some of his townsmen, who became early acquainted with his abilities. After obtaining some scholastic distinctions, he became one of the editors of "The Constitutionnel," and at the same time composed his "History of the French Revolution." In 1828 he assisted in establishing the "National" an exercition, peacy After the de-"National," an opposition paper. After the de-thronoment of Charles 10th, in which he took an active part, he became Councillor of State, and in 1831 Minister of the Interior. Having occupied various public offices and disagreeing with some of his coadjutors, he retired from public life, but like many others who have made the attempt, could not refrain from intermeddling in state af-fairs by writing for some of the political journals. He was in consequence called to the head of affairs, which station he occupied so long as he pleased Louis Philippe. Now he leads the oppo-

Sition.—Ib.

EMIR BECHIR.—This Prince of Lebanon, lately deposed by the allies, has applied to the Pope for permission to settle at Rome with 120 persons, which he has received on condition that he should permission to settle at Rome with 120 persons, which he has received on condition that he should not expect any allowance from the Papal State. It would be well to provide some general settlement for deposed and rejected princes, where Charles 10th, Henry 5th, Don Carlos, Don Miguel, Queen Regent Donna Christina, the Bey of Algiers, Emir Bechir, all the ex-Royal Buonapartes, and the late king of Holland might congregate. What a deligniful society they would make — Ib.

WAR SYMPTOMS .- In the late correspondence between Mr. Fox, the British Minister at Washington, and Mr. Forsyth, Secretary of State, the former acknowledges that the outrage upon the Caroline was committed by persons acting under authority from the Canadian Government. This places our relations with England in a perplexing attitude. If McLeod is convicted of participa-ting in that affair, and sentenced to death, and the British Government sanction the conduct of Mc Leod and claim him as a British subject, serious difficulty may ensue. Should be be executed, we difficulty may ensue. Should he be executed, we do not see how the result can be peaceable. Let do not see how the result can be peaceable. Let the case of McLeod eventuate as it may, the declaration of Mr. Fox is momentous. After the general expression of Congress upon the burning of the Caroline, it will be difficult for our government to let the matter pass without satisfaction; and on the other hand it will not be easy now for the Canadian authorities to give that satisfaction. A resource is left in Parliament, which may either discovere of the section of its proposed present and the proposed for the canadian authorities to give that satisfaction. disapprove of the action of its provincial govern-ment, or recognize and adopt it as its own. By the former method, peace will be secured; by the latter, war will not be rendered certain, but an emergency will be created which it will requall the skill of diplomatists to manage withowar or a loss of national dignity.—Ib.

RENEWED MARTYROOM IN MADAGASCAR. RENEWED MARTYRDOM IN MADAGASCAR.—
A recent Landon Evangelicul Magazine gives the melancholy intelligence that sixteen of the persecuted Christians of Madagascar, who had for a long time succeeded in concealing themselves from their pursuers had been apprehended, and that nine of their number were cruelly speared to death on the 9th of July, among them were Raminahy, the wife of Davis, one of the refugees now in England, and Paul and his excellent wife, of whom mention is made in the "Narrative of Persecutions in Madagascar."—Ib.

The Patriot Son of a Large Family .- The Ele toral Messenger from Indiana, is Col. M. G. C. Clark. Cot. C. was with Harrison at the Maumee and Tippecance, and has been a resident of Indiana since the period when there were but six inhabitoral Messenger from Indiana, is Col. I Clark. Cot. C. was with Harrison at the tants within its territorial boundary. But what is most remarkable he is one of the twenty nine sons and two daughters by the same father This, we reckon, will be hard to beat

TEACHING CHILDREN.-Pour water hastily int a vessel with a narrow neck, little enters; pour gradually, and by small quantities, and the vessel is filled. Quinctilian illustrates by this apt figure the error of teaching children too much at once.

to January 1st.

Essex North and Vicinity Aux. Society, S. H. Curriet, Tr.

Mansfield, Rev. Mr. Blake's Soc.,
Harmony Conference, Milbury, 2nd Chh. \$25,22; Ux-bridge, \$4,11.

Lowell, Young Men of 1st Cong. Society,
J. Society, 29,00

Littleton, Evangelical Society,
Hampden Co. Home Miss. Soc., H. Brewer, Esq. Tr. 1040 00

Fitchburg, Religious Charitable Society,
Middlessy, North and Vicinity Char. Society, J. S. Adhburg, Religious Charitable Society, dlesex North and Vicinity Char. Society, J. S. Adums, Esq. Tr., rmouth, Third Chh. and Society, ington, Third Parish, elsea, A Friend, ddleboro' Rev. Mr. Barrows' Soc'y, sex North Aux. Soc. S. H. Currier, Tr.

mry, Mrs. Plaisted, lestown, Winthrop Chia and Soc'y, Charlestown, Winthrop Chi, and Soc'y,
Oxford, Feenale Sewing Society,
Bernardston, Rev. Mr. Gay's Soc'y,
Charlestown, Social Sewing Circle, 1st Cong. Soc.,
Enfield, Cont. in Rev. Mr. Whiton's Soc'y,

oxford Social Sewing Circle, 1st Cong. Soc.,
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Esq. Tr.
fraintree neighborhood Monthly Concert,
Lowell, Monthly Concert, Appleton street Church,
Deedham, Fennaic Dom. Miss. Society,
Chelsea, a Friend,

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leasant—its spirit excellent,"—Boston Alexantile Journal, For sale by IFES & DEMNET, 114, Washington street. The attention of Teachers, and all interested in Primary Iducation is invited to the above.

Jan. 15.

Second Advent of Christ.

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Noc. 13.—17

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No. 2 Entroy March street.

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